# GOD'S WORSHIP.

A Glimpse Through Faith at the Heavenly Realm.

THE CHILDHOOD OF JESUS.

Lessons from the Ravens that Fed Elijah.

THE INDISPENSABLE VIRTUE.

An Anniversary in a Famous Church-Thanks and Praise.

CHURCH OF THE DISCIPLES. A CHEERFUL SERMON BY REV. DR. HEPWORTH-DEATH ONLY A TRANSLATION-"SHALL WE

KNOW EACH OTHER THERE." The Rev. Dr. Hepworth yesterday preached another at his cheerful and eloquent sermons to a large songregregation, selecting his text from Hebrews gi., 13:- "These ail died in faith, not having received the promises, but having seen them affar off, and were persuaded of them and embraced them, and conlessed that they were strangers and pilgrims on the earth." Death, said the reverend speaker, is only a transition, but much of its solomnity nd force depends on the manner in which the grave says goodby at the edge of the tomb it is a goodby forever. The thought of a reunion never enters his mind. He is no longer a father to the child, a hushand to the wife, a brother or a son. Every tie of reband to the wile, a brother of a son. Lever the of relationship has been permanently severed. To such a
one death is a period of despair, an incident to be
dreaded, for around it gather the darkest shadows that
can rest upon man. To the Christian, on the contrary, death comes as one of God's mightlest messengers, but sent always on a beneficent errand. Its
business is not to annihilate, for death destroys nothing. It simply removes the chains from oif some
loved one's limbs and unlocks the manacles that
holds her within the embrace of suffering to
the end that she may be litted into the indescribably beautiful presence of God, who
hath taught us to call film "Our father
who art in heaven." When a Christian puts his child
in the grave he forgets the body and remembers only
the soul; and, aithough once in a while he goes to the
cemetery to scatter flowers upon the dust, he knows
that the little arms which used to chasp him around
the neck are no longer there. The bud has been transplanted to bloom in the great celestial garden above.
The parent is litted up by the assurance that all is not
yet over. The child and he were simply pilgrims and
straugers. The one has finished its earthly journey
and the other remains to carry its burden only a few
hours longer; to climb the mountain size until he too
is called to rest—and a reat, oh, so sweet, for it means
a glory without end, and a gathering around another
hearthstone "in a manison not made with hands."

I cannot mention the word heaven without recalling
tertain tender associations. Concerning the fitture,
sithoogh the Bible may speak somewhat vaguely, we
not still catch glimpses from its golden pages of the
lite we are to live. As the tourist prepares himself
with map and guide book to understand the novelvies
which he is about to seek, and is able to describe the
beauties of art and nature, so the Christian pilgrim
and stranger learns to anticipate the pleasures of
theven. Wherever we go, though the way be out
a short one, there is a tomb at the end of lationship has been permanently severed. To such a one death is a period of despair, an incident to be

more, for the Bible gives us the blessed assurance that they will come to pass.

In the fourteenth chapter of St. John Christ says to Bis disciples, "I go to prepare a piace for you." Wondrous utterance and freighted with more than we think. We are going home. We are to have rest, to be down in peace after hie's struggles are over. I ruly, is there not something beautiful in this idea of home as connected with heaven? "I am going home," said my lather just before he died, and the words have filled me ever since like the echo of a distant strain of music. A little while longer and his weakness was gone. His heart ceased to beat and he entered on that rest which belongs to the people of God. At the close of the late war the President announced to the million of men who were under arms the glorious news that the cannon was no more to belieh forth its sulphurous smoke, that the rathe of musketry was henceforth to be hushed, that the flag was sale, America a unit and the institutions we went out to delend were on the solid foundations of a nation's victory. What joy there was in the hearts of men at the thought of going home and pressing father and mother, wire and children, once more in their arms. So with as in life. It is a battle nele. For twenty, forty or sixty years we are in the mids; of a struggle where from every ambush the enemy may seek our ruin; but at last

into the presence of God. And we find that which was denied us here—rest.

Bid the significance of the phrase ever strike you—
"There shall be no night there?" Think of it. The
thing we most dread on earth is night. We have an
instinctive aversion to darkness. The little child
trembles with lear whenever the shadows begin to
deepen, for they are the symbols of evil, and this
childhood dread more or less chings to us through lite.
But "there is no night there," We shall neither
tumble nor fall. God is the sun and centre and in His
view we stall little torever.

glory we shall live forever,

RECOGNITION IN THE NEXT WORLD.

The question is frequently asked, "Shall we know such other there? Will my father and mother know me? Shall I recognize my wife and children?" Yos; our relationships do not drop when death comes, and as we know each other here so shall we know each other in the creat beyond. You remember the transfiguration scene on the Mount—Jesus in the centre, Moses on one side and Edias on the other, and Peter and James and John looking up and recognizing them by divine instinct. Perhaps they were talking about the past or forecasting the future, or perhaps God Himself had sent them to minister in the working out of some divine pian. Did they not know each other? I surely think they did. Did not Jesus say to the thiel on the cross, "This day thou shalt be with me in Paradise," Do you believe that when the thiel reached the portals of bins he did not recognize the Master? Yes, my Christian friends, we shall know Christ and the apostles, and if we know them we shall know each other. Let us then 100k forward to heaven with great carnestness and unapeakable anticipation. You and I may be strangers here, but there we shall be at home safe in our Father's arms. We shall see all of our friends who have gone before and are clothed with spiritual bodies; they will again chasp us to their hearts. They are waiting for us, and, tellow Christians, God is waiting for us. Let our lives on earth be such that when the summons comes it will find us prepared to cross to the other shore and eager for the welcome of our angels there.

PLYMOUTH CHURCH.

### PLYMOUTH CHURCH.

MR. BEECHER BAPTIZES TWENTY-FIVE BABIES-BOARDING HOUSE, HOTEL AND FRENCH FLAT

MARRIAGES NOT PAYORED. Secoher yesterday morning, leaning over the Mount Olivet stand, near the close of his sermon, and talking in a conversational manner to his crowded congregation. "I haven't been preaching. I have been talk in to you this morning. When I woke up I saw what a balmy day it was. Yesterday I was up in dear old Peckskill, and as I came down this morning the whole air was full of fragrance and the songs of birds, and I recollected that I had to baptize the children this morning, and so my talk has been of them and the

Just before the prayer that precedes the serme Deacon Carpenter entered by the side door to the right of the platform and was followed by a long procession of fathers and mothers. Each of the former bore in their arms a little infant, and as they filed in the procession seemed so unusually long that the congregation became quite interested and excited in their ap pearance. They formed two hoes in the front of the platirom, and as each child was sprinkled and named by Mr. Beecher, he or she, with the parents, passed mio the lecture room. One little giri, somewhat older tnan the rest, kissed Mr. Beecher's band after he had

steries, in State institutions, foddering them by wholes also or by machinery, is better than nothing, but the rure place to rear children is the household. The children compared to the state of the children compared to the children. Children that are not reared in love are not deep in sensibilities. By no other school can a child learn the superior truths that lead to spiritual life. There is no other school in the world where this is taught except that in which the father is the principal and the mother the children that are not rearried in the superior truths that food can be found for every laculity. The practical solution of the great moral truths that nertain to human life. Early in the family the principle of subordination is tought, and that man who has been trained in this experience is likely to become a valued member of society. It is in the family that we learn the theory of one suffering for another cannot at first be understood. It is when you look at vicarious suffering in the theory of one suffering for another cannot at first be understood. It is when you suffering for the weak. Who is it that sits all night long by the side of the cradle? Who is it that has forgotten gayety? Who watches through a sickness so that it takes roces from her cheeks? She is the least watcher in the morning over the heipless bane. Christ lives for us as the mother lives for the child. The family also tenders the true doctrine of an any post of the child in the suffice in which we learn the doctrine of the liberty of law. The momental child is sick the mother remits the law dincedly. Law in the family is featible. Law in like another exists which we have mercey of the only in the household than the doctrine of the liberty of law. The momental achild is sick the mother remits the law directly. Law in the family she will be a superior of the morning and the man has to learn how to submit herself, and the man has to learn her world the true mature of forgiveness. Mr. Beecher here any of the submit of the submit of the su

MOTHER'S TRACHING.

Then there is another trouble, the dispossession of the mother from the child through toachership. We must send our children to school. The mother caunot, by bearing children, bearing weakness, bearing sickness, taking care of her own work, and yot become a minute and faithful instructor of the child. But no mother ought to let the child go to school without making herself the partner of that child and be in sympathy with it every day. We must becessarily send our children to day schools and Sunday schools, but let us see to it that we hold them close to us in the family.

ST. PATRICK'S CATHEDRAL.

DISCOURSE ON CHARITY BY REV. FATHER HOGAN. A large congregation filled St. Patrick's Roman Catholic Cathedral at the late services yesterday morning. High mass was celebrated by Rev. Father

Rev. Father Hogan read the gospel of the day-St.

John, xv. 4, 27—commencing, "Remain in me and I in you. As the branch cannot bear fruit in itself unless it abide in the vine, so neither can you unless you abide in me." The gospel then went on to explain the great accessity for our loving God and our neighbors with all the strength we can command. The preacher remarked that the entire law of the Gospel and of Curist might be summed up in the dectrine of charity for one another. We should above all things love God. No matter what other good works we accomplished if we had not charity they amounted to nothing. St. Paul had said that if he delivered all his goods to feed the poor and his body to be burned and had not charity he was but as sounding brass and a tinkling symbal. Christ, the God of love and mercy, had come upon earth as a missionary of charity. He came to abrogate certain laws of the Jews which conflicted with this great doctrine. The precepts of earity beconged to God and to curselves. In the first place we should love God with all our hearts and souls; in the second place we should love God because he was God—on account of His majesty, His greatness, His beauty and His goodness, and because He possessed all the attributes tending to capityate the heart of man. In following the bent of our inclinations and pursuing worldly advancements we often left the emptiness and folly of our journeyings; that we had been heating the air and got nothing for our pains. The lact was that nothing but God's infinite love. The great gatis white came solely through Him to us should influence our hearts. It was natural for us to feel grateful to those upon earth who awarded us lavors. How much more grateful should we feel toward God from whom we received our entire being—who had called us from nothing, giving us our existence, second only to the biess-ed spirits in heaven? He had also given us acculties which piaced us above all other created beings, endowed us with the light of latth, calling us within His own blessed Church and making as participators in sacraments that insured all requisite graces. We should therefore cevote every effort of our lives to do Him honor and promote as lar as possible, His glory. St. Augustine tells us that if we live only with God plain the great accessity for our loving God and our

### FIFTH AVENUE PRESBYTERIAN.

ANNIVERSARY SERVICE IN DR. HALL'S NEW CHURCH-REMARKS BY THE PASTOR-OUT OF DEBT-DR. VERMILYE ON THE HISTORY OF THE CONGREGATION.

The tench anniversary of Dr. John Hall's landing in this country was marked yesterday by a very large cent new church in Fifth avenue, where Rev. Dr. Thomas Vermilye read an address upon the early hisory of the congregation, when it was known as the Cedar Street Church. Dr. Hall took occasion, while introducing the speaker, to express his thankfulness to God and his gratitude to the congregation for the success which has marked his ministrations in this

"I landed on this continent," said be, "with no other bonds than those made by a common love of the truth and of Jesus Christ. In the tail of that year I truth and of Jesus Christ. In the tail of that year I came here to be a minister, and I cannot but acknowledge with protonds thankfulness to God Aimignly the loving kindress, the tendermercy that He has shown in those intervening years. He has given uninterrupted strength for abor, and the blessing of His Holy Spirit has accompanied the truth, so that many have been added to the Church, and who, I trust, shall be saved. Still more marked, perhaps, has been this goodness in that community of counsel and that harmony of spirit He has preserved among us, enabling us to co-operate in so many forms of Christian activity. And among these blessings not the least is that unanimity of purpose by which you were actuated when it became a wise and prudent thing to come away from Nincteenth street, where we had been worshipping, and settle ourselves in this building. The goodness of the Lord has been conspicuous in that whose movement, and we ought to be

willing to praise Him for it. Over and above the sale of the pews, through which many of you made your investments in the financial condition of this church, we needed no less a sum than \$29,000. Three families of the church were made to contribute of that sum \$246,000, and I think it is as much Christian duty and privilege to give Christian praise when it is due as it is to indict ceneure when that is due. One of these gilts, and the largest of them, was made at a time when there was much that was doubtful as to our future as a church. I recall the words of Mr. Robert L. Stuart—whom I mention because he is not here—when that gift was made, when he said that through the bicesing of God it assured the financial success of this churce. The balance of \$50,000 that we needed you have recently contributed among yourselves, and I am able to mention to-day that all the pecuniary labilities upon this church have been discharged; and as has been the dearest wish of many hearts in connection with us for eight years, it is now the clear possession of the Lord Jesus. Not the least among the advantages we derive from this circumstance is that it will allow us to deal interally with such claims as may be made upon us, and that we are rece to prosecute with unimpeded activity whatever work the Lord gives us to do. It is but a few weeks ago we were longing for the hour when we should be out of debt, and now that the hour has coffee we cannot do better than to attand up before Dr. Vermilye addresses you and sing 'Praise the Lord.'"

THE STOKY OF THE CONGREGATION.

The entire congregation joined in the hymn as if they meant it, and at its close Dr. Vermilye addresses you and sing 'Praise the Lord.'"

The stoky of the first before the weeks and the first of the instribution is continued. With the transfer of the island. In 1620 two achocimasters were sent over hire by the Dutch Company, and they tugglish the children on week days and instructed them in religion on Sanday. The Collegiate Church perpendicular Church has longer to t

#### BROOKLYN TABERNACLE. THE BATTLE OF LIFE-SERMON BY THE REV.

T. DE WITT TALMAGE. Mr. Talmage preached yesterday on the battle of life. His text was taken from Kings, xvit., 6:-"And the ravens brought bread and flesh in the morning and

bread and flesh in the evening."

The ornithology of the Bible, said Mr. Talmage, is a very interesting study-the stork which knoweth her appointed time, the sparrows teaching a lesson of God's providence, the ostrich of the desert by careless incubation illustrating the recklessness of parents who do not take enough pains with their children, the eagle symbolizing riches which take wings and ly away, the pelican emblemising solicitude, the bat dake of darkness, the nighthawk, the osprey-jay, the cuckoo, the lapwing and the osprey, by the com-mand of God in Leviticus flung out of the world's bill

What wonderful creatures of God the birds are! I altar to worship God from. But there is an incident in my text that bailes all the ornithological wonders Elijah waiting for something to eat. He sees a flock of birds approaching. By their harsh creak he knew them to be ravens. They brought him bread and meat. Some say they were not ravens; some say they were Arabs-anything but admit the Bible to be true. Hew away at this miracle. Go on with the depleting process, but know, my brother, that you are robbing

were Araba-anvithing but affairs the libth to be true.
How away at this miracle. Go on with the depleting only one man, that is yourself, of one of the most office of the most office of the prophery of this boak (by shall take away from the words of the prophery of this boak (by shall take away his part from the boak (by sha so lierce and inauspicious that we have lashioned one of our most harsh words out of its name—ravenous. So your supply is coming to you from unexpected sources. God will open the heart of some Shylock to you. Here is where we make a great mistake, and that is in regard to the color of God's providence. A white providence comes to us, and we say, Oh, it is mercy! and a black providence comes to us, and we say, Oh, it is disaster! Then you begin to pray. The black providence brought you salvation, the white providence ruin. There is a child born in your house, One day there comes one of the three scourges of children—scarlet lever, croup and diphtheria. As the great Firend of children stooped down and leaned toward its cradie, and took the little one in His arms and walked away with it into the bower of cternal summer, your cye began to follow Him, and you have been following him ever since, and instead of thinking of heaven only once a week, as you used to, you are now thinking of it all the time. The dark shadow of the child's grave brought you to repentance. That was a black raven. While providence doesn't always mean retrogration. Oh, you child of God, get up out of your despondency! The Lord never had so many ravens as He has thus morning. I put it in the boldest shape, possibly. I am willing to risk my etersity on it, ask God in the right way for what you want, and you shall have it if it is best for yot. God has given me tood three times a day, never missing it but once, and then I was lost in the mountains, but that very night I met the ravens.

Look down and you see nothing but wasted opportunities; look back and you see nothing but wasted opportunities. Cast your cye forward, and you nave the teariel look of the judgment; but look ap, and you behold the whipped shociders of an interceding Christ, and the face of a pardoning God, and the irradiation of an opening heaven. I hear the whirl of their wing. Don't you feel the rush of the air on your cheek? Ravens! Ravens! There is one question I want to zek y

REV. O. B. FROTHINGHAM ON THE CLAIM OF THEODORE PARKER.

Speaking on this subject yesterday Rev. O. B. Frothngham said: - On 13th day of May, 1860, the body of Theodore Parker was laid in the ground in the Italian city of Florence. The ceremonies were of the simplest kind, it was a festival day and as the funeral procession passed through the streets crowds of people noved to and fro with bouquets of flowers in the nands. It was the Feast of the Ascension, and this thought was not lost upon the friends of Theodore Fort Sumter and for four years after the strile of war

are forgotten and flowers are blooming on the sods over the graves of those who died on both sides and sweetening with their odors both sides and sweetening with their odors the memories of the past the name of Theodors Parker is heard again. It has recently been made the subject of criticism here. The school to which he belonged has passed away, and in the future time his memory is likely to occupy even a lesser position than now. Though he denied almost everything the world believes to-day he was no unbeliever. He was an arstructing the way, that he might build up a structure of his own. The Unitarians of his time rejected as that he himself repudiated. Hen to-day inside the churches and supporting them because they are a social convenience repudiate the Christian theology. Is it to this belief that Theodore Parker owes his resurrection?

find in my life. Seen a believer I have never known, I do not know. He has said to me more than once:— I do not know. He has said to me more than once:—

The system of religion of mine is to be the world's religion for a thousand years." His idea of God, whose Providence reached to every person, was so proconds, so intense, that though he loved the athest, atheism was to him the horror of horrors. His descriptions of atheism are terrible. He believed in personal immortality for all mankind. He believed in the great hereafter, when every soul would have justice done it. He said, "if I believed I'd come to nothing when I died I should not care to sow the earth with seed," He believed in Christ. Is it for these beliefs he is remembered now? The habit of prayer is not gaining in these times, nor is the idea that Providence guides the destinies of life, the preacher said, and this new life of Theodore Parker is due to his integrity, not to his belief. His integrity consisted in his wholeners. With him heart and soul made music in harmony with his thoughts. He did not live on Sunday in Jerusaiem and all the rest of the week in Boston. As he preached so he taught; as ne taught so he wrought. It is not an uncommon thing for people of any denomination to live up to their faith. I have no patience with this cry of hypocrite. I believe it is the rule of earnest men and women to be true to their faith, but there are many men who make you leef that in order to comply with their faith they are sacrificing some part of their bature. Theodore Parker was not of this mould, his was the sumnest of bright natures. His faith was not a tradition. He came to it by study, by thought; not what he was told to believe, but what forced itself upon him.

MOODY'S CREED.

This is the secret of Moody's success. He keeps on

what he was told to believe, but what forced itself upon him.

\*\*MOODY'S CREED.\*\*

This is the secret of Moody's success. He keeps on drawing thousands of people to hear his dulf stories because he is so heartily in carnest. People who are intelligent go to hear his serawny, poor creed because they wish to draw freshness from the aroma of his carnestness. As compared with Theodore Parker in this respect the preacher said it was like one man's accomplishing more with a jackknile than another with a whole chest of foois. Theodore Parker could read every book with equal fairness; yet where is the preacher who will read to-day half the books writen against him or his ideas? A teacher should know all the truth, and to do this he must be as Theodore Parker, it is the rule to denounce what has not been read; to put down opinions not understood. Once assume that your own scheme is infallible, and you, of course, set yourself against every other. This was not his way. He was always ready to hear and welcome truth as he understood it, under whatever form it appeared. He could not understand how a man could send his intellect ahead of him on exploring expeditions, for when he moved the whole man kept pace with the movements of the mind. This may not be always wate; but the outspoken man has a charm for the multitude. He was not a genus, but excelled by force of character. He was a deliverer, whose path is as a shining light brightening until the coming day.

### ST. BENEDICT THE MARTYR. NOVEL CEREMONIAL IN AMERICA-TRANSLA-

TION OF A SAINT'S RELICS. It is no exaggeration to say that more than five thousand people visited yesterday St. Michael's Church attached to the Passionist Monastery at West Hoboken, on the occasion of the first translation of the relies of St. Benedict the Martyr. From an early hour in the day the crowd poured into the church, and not until night had fallen was the magnificent edifice deserted. In the afternoon the ceremony incidental to the relies took place at solemn vespers. The altar was a blaze of lights and the whole scene most im-

was densely crowded, so much so that one young man fainted, and many were unable to obtain admission.

During his discourse Professor Adler said that the day was a gladsome one for them to meet. It was the most joyous season of the year. There was life in the breezes and a health-giving property in the vernal It was a year since the society commenced to meet in that hall, and it would be well to cast a retrespective glance over the ground which had been traversed, to intemplate the work done and to muse tor a while upon the motives which had impelled them to take it

Religion had ceased to represent the people's con victions; it was paisted with age and worn out in its struggles to maintain an undeserved ascendancy. The faith from the pulpits, and the question of the day was what should be done for the people of this young generation who were so poorly equipped for the strug ceives and resolved upon a decided step in this new direction. There would be opposition on all sides, and the initiators of the movement should expect to be classed among scoffers of religion, monomaniacs, libertines and enemies of society. They might expect to meet with contempt from the passive, easy-going liberals who are content to let things take care of themselves, and who are opposed to allowing the "common herd" any participation in a movement which they believe to be the exclusive property of their own exclusive

any participation in a movement which they believe order.

It was necessary to make a beginning, but impossible, as undestrous, to found a new creed, even of the basis of absolute begation. The differences between creeds already in existence and the absurd limits which divide them showed the nopelessness of such a task. Hitherto the weakness of the liberal party has been its dread of frganization; its forces are scattered, so that in an emergency it finds itself paralyzed and unable to act with proper effect. The churches, on the contrary, are powerful because of their admirable organization—the Catholic Church especially so. The power of the churches is maintained at the sacrifice of freedom of mind and body. The problem before the liberals was, Could they be free and at the same time strong through the means of judicious organization; and it seemed they could, instead now of unanimity, the deed, in this the liberals would be disringuished from all the believers in the old creeds about them.

The discourse was concluded by a sketch of the work

## MILKING TIME.

Dens at Blissville.

FILTH, FILTH, FILTH.

The Beastly Process by Which Swill Milk is Drawn for the Million.

SOME OF THE SWILL MILKMEN.

consternation than did the HERILD when it appeared yesterday. Several times in pist years these pest Kings and Queens counties have allowed the pro-prietors to continuo unmolested heir neferious trade. If some of the cow owners, featful of exposure, removed their cows. Gaff. Fleischmann & Co., the distillers, found no difficulty in indusing others to starve their animals for seventy cents a week. The cows are more profitable when kept in the hovels near a city, for then no expense for transportation of the milk is incurred. The men who stable their cattle in this swill establishment bring milk from the country and who are obliged to pay heavy freight. Consequently, as their receipts rich more quickly. The business is likewise profitable for Gaff, Fleischmann & Co., the owners of the death distributing hovels. The swill consumed by the cows upon it, so all the receipts coming from that source are clear profit. The Long Islandofficials have a bland style of doing business, and they to not appear to be with mild indifference while thousands of quarts of poison are distributed throughout their cities and towns If any one should drop poison into their reservoir they would bunt him down and hang him, as would be very proper. The milk emanating from Blissville dissem nates death just as effectively as would the poison in the water, and yet the officials never disturb the milk venders. The milk venders we know are wealthy The swill used at Blissville will produce milk that is capable of causing all the enterio diseases, and probably typhoid fever, as was indicated in like cases by th ondon Health Board a few years ago. Many a mother who now mourns the loss of her little ones might have careful in her selection of a milkman. In many cases, as eminent physicians can testify, whole families of then become tenants of a charchyard. Many a sad trip has been made to Greenwood in consequence obtained in this and the adjoining cities. No mother should take milk from a vender unless he produces undoubted evidence that the milk he sells comes from the country. A day spent in ascertaining the locality of the farm from which the milk comes and the quality of the milk will be, in many cases, a lite saved.

BLISSVILLE AGAIN.

A few mornings ago the writer paid another visit to the Bitssville distillery. In the morning milking is going on and the yard of the filthy establishand the gray clouds which settled over Long Island like a great black funeral pall were the forewarners of the rain which followed. The road was desolate and in the darkness one was liable to walk over the bank into reached a gang of cock-fighters were met. The lawless ruffians were making night bideous with unearthly yells. Some of them had bags over their backs in which were the sead or dying lowis. The cock-fight from which they were returning had been held at Bliszville, and was for the benefit or "an old sport." After the cock-fighters had been passed a plated shot was heard, it appears they had attacked two of Mr. Bergh's men whom they met on the road and had recognized. The officers were ceaten and one of them thrown down a bank twelve feet high, and both only escaped with their lives by drawing their pistols.

MILEING TIME.

Let not those who "save believed in modern dairy poetry or classic bucolles be led astray with the idea that they are about to be introduced to the "Fretty girl milking her cow," or that the musical question and answer:—

"Where are you going, my metty maid!" ruffians were making night bideous with unearthly

"Where are you going, my pretty maid ?"
"Going a-milking, sir," she said.

with its suggestion of laughing eyes, clean linen chemisette, and saucy kerchief and its vista of verdant passures, dotted here and there with contented cows lying among daisies and buttercupa, can have any place in what is about to be described. Those wuo cows lying among daisies and buttercupa, can have any place in what is about to be described. Those who road the article in yesterday's High. LD descriptive of the Bhissville sheds, with their eight hundred cows rotting in their own filth and all the bideous paraphernalis of swill-fueding, can understand that they are not going to be introduced to the traditional cow or the traditional mikmaid. Far from it—as far as swill milk is from the pure product of the properly fed cow. The sheds where the poor beasts are kept to starve and rot were at length reached. At the time of the writer's previous visit hot swill was running into the feeding (?) troughs. Now men were about with lanterns attending to the leading of the wagons with the swill milk. The clatter of milk cans could be heard mingled with the fearful oaths of the manbrutes as they struck some unfervinate cow with a heavy club to make her stand over for milking. The pump handle was kept in constant over for milking. The pump handle was kept in constant use to help make up the quantity of slops demanded by unsophisticated people along their routes. The scene within the sheds was capable of making one lorswear the use of milk. Flithy bipeds were milking the poor beasts. Many of the cows had great fissures on their udders, and when the toat was drawn the poor animals actually lowed from pain. Each biped sat on a low stool and preased his head against the cow's flank. Almost all of the wretches smoked short flithy black pipes, which, with their lyona ke laces, made them bear a closer resemblance than usual to flends.

The pails used to milk in are hardly if to carry swill in to well kept hogs and rival the bipeds' laces in filthiness. The paws of the bipeds, judging from present appearances, have not seen soap ind water for the last decade. Every now and then the bipeds' heads, which are driven into the cows' flanks knock off some of the caked flith and it drops into the pail of slops (milk); the filthy paw is then plunged into the milk as pinged and unpaintabl

Every manner of vehicle, irem the elegant milk wagon to the "one-horse shay," can be seen about the place. Many of the wagons are tevoud of any name or number which would indicate an owner's name or number which would indicate an owner's name or residence. All the wagons have painted on them, in large letters and in a conspicuous place, the name of some county famous for the purity of its milk. Wherever the owner's name is on the wagon it is in some unpretentious place, so that it may not attract observation. It is rather difficult to obtain the names, and any curiosity expressed in the matter might be the cause of a bath in the adjaning creek. But the wagons deliver thousands of quirts of milk daily, and it is essential that the readers of the Herato should know the names of the venders so as to save some of their babes during the coming nummer.

A few name.

But a few names could be obtained owing to the difficulties alluded to above. When the wagons leave the gate and cross the bridge the drivers whip up their horses and go as it some hobosolin out of the swamps were after them. By running and hanging on the backs of the covered wagons, the following names were obtained. Probably in a 'ew days we can give more:

— Kifroy, No, 92 Maujer street, Brooklyn.

more:- Kiroy, No. 92 Maujer street, Brooklyn. — Kilroy, No. 92 Maujer stret, Brooklyn.
Patrick Barnett, Bedford avenie, Brooklyn.
M. Curry, Brooklyn. Eastern District.
P. H. Holdran, No. 621 First Areet, Brooklyn.
John Schild had two numbers on his wagon—
namely, No. 376 Third street and No. 232 Union ave-

ue, Brooklyn.

G. Enlers, No. 327 Marcy avenue, Brooklyn.

T. Regan, No. 101 North Fourth street, Brooklyn.

R. Griffin, Newtown, Long Island.

No name on wagon, No. 222 Bilary street, Brooklyn.

Almost all of the above keep steres and serve a large

Almost all of the above keep steres and serve a large route, on which they sell the vite poison, and it would be well if the city afficials would look after them. It is a clear violation of the laws of the State of New York to sell such mirk. Section 20 of the "act to prevent the adulteration of mirk and prevent the adulteration of mirk and prevent the traffic in impure and unwholesome mirk" says:—

Any person or persons who shall, in any of the cities of this state, engage in or carry on thesale, exchange or any traffic in mirk shall have each and leve, each and the mirk is carried or exposed for sale or exchange, and the mirk is carried or exposed for sale or exchange and the conspicuously marked with the same is vended enabled and for every negles of such marking the person or persons so teglecting shall be analysed to the penalties expressed in the foregoing sections of this act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest of the act, " " by a fine of not less han \$50 forest and you have you had a " " but for every offence, and if the fine is not laid shall be impressioned for vehicle as to convey the idea the such mirk is produced or vehicle as to convey the idea the such mirk is produced."

An Early Morning Visit to the Pert

Nothing in the above act allows people to keep co in the Blisaville poisson factories and then to sell m coming from the cows as "Orange county milk None of the wagons are marked as they should be with a sign of

THE BLISSVILLE DISTILLERY.

THE BLISSVILLE DISTILLERY.

Every clause of the above act is violated every morning. The wagons drive by the Seventh precinct station house in Greenpoint and no officer ever disturbs them. The milk venders do as they please. The writer interrogated one as to where he served his milk and he elegantly expressed himself as follows:—"Just where I damn please."

No other state in the world would allow animals to be poisoned with swill and then their milk sold to feed children on.

LAW FOR THE OWNERS.

Gaff, Pleischman & Co. should understand that the law applies to them. Section eighty of the above "Milk act" explains tully what additorated unik is and what food is unwholesome for animals. It says:—

The addition of water or any substance other than a sufficient quantity of ice to preserve the milk while in transportation to market, is hereby declared an adulteration. Any milk that is obtained from animals fed on distillery waste usually called "swill," or upon any substance in a state of patrefaction or fermentation is hereby declared to be impure and unwholesome.

If the above law does not apply to men who profit by the feeding of swill to cows then pass laws which will. The infants of Brooklyn and of this city may die and he official in interpose his authority to prevent the sale of the poison which causes their death. It appears that the health officials on Long Island are as indolent in matters pertaining to the public health. If he will now take this matter in hand until a society for the prevention of crealty to infants is organized it will and lustre to his fame.

WAR TO THE BUNG.

REV. DR. J. D. FULTON ON THE TEMPERANCE AWAKENING-THE VANDERBILT-DODGE PRO-TESTS - "BLUE LIGHTNING" ON GOD'S TABLE-FOR BIBBERS.

The action of William E. Dodge in resigning his membership of the Union League Club because of the sale of intoxicating drinks by the club, and that of William if. Vanderbilt in lowering the rent of a saloon keeper on the Central Railroad from \$5,000 to \$1,500 per annum if he would abolish his bar and abstain from the sale of liquors, were themes of comment at the meeting of the American Temperance Union, in Cooper Institute, yesterday afternoon, the President, Waiter Logan, in the chair. Tem-perance songs were sung by the choir, accompanied by the blind organist, Miss Hammond. Recitations were delivered by Mrs. J. B. Conklin and Mrs. George Vandenhoff (wife of the tragedian and lecturer of that name); but the great gun of the occasion was the address of Dr. Justin B. Fulton, of Brooklyn, who fire 1 s regular broadside of columbiads into the ranks of those of the clergy who countenanced the use of wine drinking, as well as into the camps of the bosts who are professional traffickers in the liquor selling business.

The Rev. Dr. Fulton, on his appearance, was received with applause, which he mildly protested against, as he considered the subject of great solemoity and should be treated as any subject should be in house of God, through whose grace he hoped to reach alonians, v., 6-"Let us not sleep, as do others; but let us watch and be sober." a great awakening in the temperance cause. He hoped the example of the retirement of William E. Dodge from the Union League Club, on account of its participation in liquor selling, would be followed by others from the same institution for the same cause He declared that William H. Vanderbilt, who cou trolled a larger body of men than any other man in the State, would influence a great many in his employ

the declared that William H. Vanderbilt, who controlled a larger body of men than any other man in the State, would influence a great many in his employment to abstain from drink by the practical temperance reform he had started in the case of the saloon or restaurant keeper on the Central road. He was glad to find, too, that even some wine drinking clergymen were coming to the aid of the temperance cause. He was glad to have them assist in the mud, he would not acty to ask whether the man was black or white who came is his assistance. For nimself he would rather have his grave trodon upon than give his sanction to the ase of wine, beer or liquor in any shape. (Applacas.) He did not believe that ministers should drink or smoke, either before or behind the door. The use of tobacce was condemed as almost as vile as his as frukenness.

CLUE DELINKING AND TIPPLING HOUSES.

The reverend Doctor did not wish the war against tipping houses to be carried to the extent of making club drinking respectable. He would have inquor selling abolished everywhere, not excepting the drug stores in New York and Brooklyn, where more intoxicating liquor, he said, is seld than in many of the regular places. He would welcome everybody to the temperance cause who would support it. Extrem. watchiulness was necessary. It should be guarded as rigidly as the Mississippi in Reepling it in its proper channel. Some think that atmulants are necessary at times for the system, and some physicians recommend the use of beer and wine lor women. But the reverend gentleman argued that this was false idea, and showed from physiological data that the suggestion could not stand. Strong drink, science tolls us, goes like an arrow direct to the brain. He presented instances where men had become hopeless drunkards by beginning with the use of Sootch ale—how sons had fallen by beginning with the suppling of wine at their fathers' tables—and commenced with some severity upon the act of a wealthy critizen recently decased who cut his son off with a miscrable p

THE RUSSIAN "KNOUT."

ARABIC CULTURE AND SCYTHIAN BARBARISM CONTRASTED-LECTURE AT TURN HALLE. Mr. Charles E. Nathan, a young gentleman of ingenu-

ous appearance, but evident talent, delivered last evening in the presence of the Bund der Friedlenter, at the Turn Haile, a lecture on the above topic. A considerable assembly of Germans of philosophical physiogomy listened to his remarks with grave attention, and as they stolidly smoked suggested to the memory of the stranger the celebrated "Tobacco Parliament" of Frederic Withelm of Prussia. The influence of the Arabs in the development of civilization was carefully traced, and it was shown how Moslem (anaticism tended in some measure to the universal good in serving as a vehicle for those sciences and the graces of art for which the race are renowned in the history of the human intellect. The benefit that they conferred on Southern Europe of that domination in Spain which while existent was a intolerable was apply illustrated. Monuments of the splender of their tastes and magination yet remain Culture expanded under their patronage and remaines as the impress of their rule. Their spirit had intuses teelf through the varied races holding to the latth of Mecca. The lecturer sought to draw as striking include as possible of contrary traits in the historical character of the Muscovites. The nature of the despotism of the Czars from Peter the Great to Alex ander was the same as that of a slaw ander was the same as that of a driver. Therefore the "knout" was true emblem of their power. Its horrible us an instrument of civil torture was dwelt upon realistic hidelity until the hearers larry thr with a sickening sensation of disgust at the humanity portrayed. What the "knout" is

(CONTINUED ON NINTH PAGE).